

THE
WORDS AND DOCTRINE
OF THE
CHURCH CATECHISM,

EXPLAINED IN A FAMILIAR MANNER,

BY A
COUNTRY CLERGYMAN.

TO WHICH IS ADDED,
A SHORT ADDRESS
PREPARATORY TO
CONFIRMATION.

G L O C E S T E R:

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WORDS AND DOCTRINES



CHURCH OF CHRIST

EXPLAINED IN

COUNTRY CATHOLIC

TO WHICH IS ADDED

A SHORT HISTORY

OF THE CHURCH

CONFIRMATION

OF THE CHURCH

PRINTED BY R. E. L. L.

IN THE CITY OF NEW YORK

BY THE CHURCH OF CHRIST

NEW YORK

THE PREFACE.

THE Church Catechism is, undoubtedly, an excellent Abstract of the Christian Religion; and contains, in a small compass, all the essential articles of Faith and Practice. But it is usually learnt at an age, when the memory is more capable of retaining sounds, than the understanding is of comprehending ideas.

To remedy this defect, a variety of Treatises have been published, from time to time, in order to explain the several parts of the Catechism: and many pious and eminent Divines, both of our own, and of past ages, have, no doubt, been of the greatest service to the cause of religion, by devoting a part of their time and studies to so beneficial a purpose.

With all due deference to such useful labors, it may still be doubted, whether any of the various treatises on the Catechism are sufficiently plain and

intelligible to those children, who are placed in the lower classes of life: and whether, something may not yet be done, to promote the explanation of it among those in the higher ranks, who have the advantages of an earlier education, and of every attention which the anxiety of conscientious parents can procure for them.

Most of the treatises, already published, explain the Doctrines contained in the Catechism in a satisfactory manner; but the terms and phrases of the Catechism itself are often above the comprehension of the infant mind: whereas the elements of Religion should, if possible, be rendered intelligible to the lowest capacity.

The author of the following little Treatise, being prevented by infirmity from performing the public duties of the pastoral office, hopes he may be of some little service to religion, if he can render the Church Catechism more easy and familiar. He has not the vanity to suppose, that he has quite attained his end: but, at a time, when so much pains are taken to facilitate every kind of learning, it will be some consolation to him, in a declining state of health, to have contributed his mite towards rendering the most important of all learning, the first principles of Christianity, more easy of attainment to the young and uninformed.

It has been his endeavor therefore to unite the two points, of explaining the words and the doctrine of the Catechism; in the hopes that this excellent instruction of our Church, which is too commonly learnt by rote, and repeated as a task, may be gradually infused into the understanding, and make so lasting an impression there, as to influence the future conduct of life.

Great care has been taken to render the following explanation as plain and explicit as possible; for which purpose the clearest and simplest words have been studiously selected. In order to avoid the objection of learning or reading by rote, it will be advisable for parents and teachers, not to put it into the hands of children, till their understandings are in some degree competent to it: some perhaps may understand it soon after they are eight years old, while others must wait till they are twelve or fourteen years of age.



CHURCH CATECHISM EXPLAINED

T H E

WORDS AND DOCTRINE

OF THE

CHURCH CATECHISM

EXPLAINED.

My good Child,

IN the first place I must inform you, that the word *Catechism* means, an instruction by way of question and answer; and that the Catechism you have learnt, and which I am going to explain to you, contains a short account of the chief points of the Christian Religion, and of your own duty, and proper behaviour, both to God and man.

HAVING, in answer to the first question, repeated your christian name, that is, the name which was given you, when you was baptized or made a christian; you are next asked, *who gave you this name?*—The answer is, *my Godfathers and Godmothers in my baptism; wherein I was made,* that is to say, by which baptism I was made,

~~made, a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.~~

As children are commonly baptized when they are infants, and not capable of making any promise for themselves, the church requires that godfathers and godmothers should enter into the engagement for them: and all those persons, who take upon them this office of answering for a child, are strictly bound, to the utmost of their power, to see that the child, for whom they engage, does perform their promises.

BEING *made a member of Christ*, means, being made a christian, or admitted into the church of Christ, of which he is the head; so that every true christian may be called *a member of Christ*, in the same manner as our limbs are members of our respective bodies.

To understand the expression of your becoming, by baptism, *the child of God*; I must inform you, that as we are all the children of Adam, who, by breaking the positive command of God, brought sin and death into the world; so we are partakers of his corrupt nature: and being thus corrupted, we cannot claim the privilege of being children of God. Now it has pleased this same gracious God, in compassion to the misery of mankind,



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mankind, to send his son Jesus Christ into the world to suffer the punishment due to our sins, and thereby to make our peace with God: so that if we believe in Jesus our Saviour, and do his will; God will pardon the infirmities of our corrupt nature, and will restore us to the privilege of being his children. And as children are the natural *inheritors*, or heirs, of what belongs to their fathers; so our gracious God and father has promised, that if we continue to obey his commands, he will give us everlasting happiness in another life, and make us *inherit* the kingdom of Heaven.

You are next asked, *what your godfathers and godmothers did then for you?* that is, at the time of your baptism.—The answer is, that *they did promise and vow three things in my name*: they made a solemn promise to God for you and in your stead, that you should perform three particular things: and these three things, as you will presently see, contain the substance of a christian's duty; teaching him what he is to *avoid*, what he is to *believe*, and what he is to *do*,

In the first place they promised, that you should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.—You will learn from scrip-

ture

ture that the Devil is a wicked spirit, the author of evil, who puts evil thoughts into your heart, and inclines you to every kind of mischief: this he does by God's permission, in order to make trial of your virtue: but as he has no power to hurt you, or to compel you to do evil without your own will or choice, it is very fit you should promise to *renounce him and all his works*, that is, every evil of every kind; and for your encouragement, the scripture assures you of success*; *resist the Devil and he will flee from you.*

TOGETHER with this wicked spirit, you are also to renounce *the pomps and vanity of this wicked world*: that is, you must not suffer your heart to be led away, either by the outward shew, or the vain deceits of the world, so as to lead you to break the commands of God; we *may* pass through the world innocently, and it is our duty so to do; and then it will not be a *wicked world* with respect to us.

You are also required to *renounce the sinful lusts of the flesh*: that is, you must keep a strict guard over those appetites and passions, which God, for wise reasons, has made natural to man; you must never suffer them to be masters over you,

* James 4, 7.

nor indulge them so as to make them the occasions of sin.

THE second thing, which your godfathers and godmothers promised in your name, was, *that you should believe all the articles of the christian faith*; that is, every thing concerning Christ and his religion, which is revealed to us in the holy scriptures; the chief heads of which are collected together in what is called the Apostles' Creed, or the *Belief*.

THIRDLY, they promised for you, *that you should keep God's holy will and commandments, and walk in the same all the days of your life*. This is the chief end and intent of religion, to make us obey God and his laws; and that, not only now and then, but at all times and upon all occasions; and therefore they promised, *that you should walk in the same*, that is, continue in the constant practice of God's will, *all the days of your life*.

HAVING made mention of the chief things, which were promised for you at your baptism, the catechism very properly proceeds to inquire, what obligations you are under to perform them: *dost thou not think that thou art bound to believe and to do, as they have promised for thee?*—Do
you

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you not consider yourself as strictly obliged to believe those truths, and to practice those duties, which your godfathers and godmothers promised in your name that you *should* do?

THE answer is, *yes, verily; and by God's help so I will*; that is to say, yes indeed, and most certainly, you will do it, to the utmost of your power, if God will be graciously pleased to send his holy spirit to help your weak endeavors. And you add your *heartly thanks to your Heavenly Father, that he hath called you to this state of salvation, through Jesus Christ our Savior*. And nothing surely can so well deserve our thanks, as the invaluable blessing procured for us by our Redeemer; who came down from Heaven to redeem us from death, and to make us capable of obtaining eternal life, which is the *state of salvation* here spoken of. In order to keep you steadfast in this holy faith, and in the practice of your duty, you must constantly *pray unto God to give you his grace*, to keep you by his holy spirit from all evil, and to guide you into all good, *that you may continue in the same, that is, the same state of salvation, unto your life's end*.

As you have promised to *believe all the articles of the christian faith*, it is necessary for you to be well instructed in them; and therefore you
are

are called upon to *rehearse*, or repeat, *the articles of your belief*; which I told you were collected together in what is called the Apostle's creed, containing the chief doctrines of the gospel, as they were taught by the Apostles, and which every christian ought to know and believe.

THE first article expresses your *belief in God the Father Almighty, maker of heaven and earth*: that Eternal Being, who is full of power, wisdom, and goodness; who made and governs every thing in the world; who sees and knows every thing that we do; and is so kind and merciful to us, his servants and children, that we justly call him by the name of *Father*.

NEXT to God Almighty, you profess to believe in *Jesus Christ his only Son our Lord*: this is that blessed person, who, though he was the son of God, was pleased, for our sakes, to take upon him the nature of man, that he might reconcile us to his offended Father.

BEING God as well as man, it was necessary that every thing relating to his conception and birth should be miraculous; wherefore, he was *conceived of the Holy Ghost, and born of the Virgin Mary*: the holy spirit of God wrought this wonderful miracle, and caused him to be born

of a pure virgin, that he might be entirely free from the corruptions of human nature, and that the manner of his birth might be plainly distinguished from that of all mankind.

As he was made man, on purpose that he might become capable of dying, it is no wonder that his life was short, and full of suffering: the exact time of his death, and the manner of it, are marked in the creed, when it is said, he *suffered under Pontius Pilate*, (who at that time was the Roman Governor at Jerusalem) and *was crucified*; a most cruel punishment, by which the hands and feet of criminals were nailed to a cross of wood, and the body was left to hang in dreadful agonies. It is added, that he was *dead and buried*; his human soul and body were separated, like those of other men, and his pious friends carefully laid his body in the grave.

THE next article concerning our Saviour, is *he descended into Hell*; which, you may be sure, does not mean, that he went into a place of torment, but into that place, where souls remain when they are parted from the body. While he lived upon earth, though he was entirely free from sin, he appeared in the likeness of sinful men; so when he died, his body was laid in the grave, as those of other men are; and his soul
was

was conveyed to the place allotted to departed spirits.

BUT, as David prophesied of him, that * *his soul should not be left in Hell, neither should his flesh see corruption; so the third day he rose again from the dead; his human soul and body were again united together, and he appeared on earth, and conversed with his disciples, as he did before he was crucified.*

AFTER continuing with them forty days, *he ascended into Heaven; the intention of his coming into the world being finished, by his dying for the sins of mankind, and by rising again from the dead, his stay upon earth was no longer necessary: he was taken up out of their sight, and returned to his former state of glory in Heaven.*

THERE *he sitteth at the right hand of God the Father Almighty; that is, in the place of the greatest power and dignity: for as among men, they, who are meant to be honored, are placed at the right hand; so by Christ's sitting at the right hand of God, is signified his being exalted to supreme power and honor in Heaven; even that fulness of glory, which he was pleased to leave for our sakes.*

* Psalm, xvi. 11.

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From thence he shall come to judge the quick and the dead. He shall continue there, in the full enjoyment of glory and honor, till the end of this world be approaching: when he shall come from thence, even from Heaven, to pass a final judgement upon all mankind; both upon those, who have been long since dead, and also upon the quick, that is, those who shall be found alive at the time of his coming: The wicked shall go away into everlasting punishment; but the righteous into life eternal.*

THE next article of the creed contains your belief in the *Holy Ghost*, or *Holy Spirit*, for those words signify the same thing. The scriptures plainly teach us, that there is but one God; but they also teach us, that God consists of three persons; God the Father, God the Son, and God the Holy Ghost; and this is called the Trinity. Our weak minds are not capable of fully understanding this doctrine; nor indeed can we understand a thousand things relating to ourselves: but as it is a truth revealed in the scriptures, we are obliged to believe it. As to the Holy Ghost, the third person in this blessed Trinity, it is he who sanctifies or makes you holy, puts into your heart good thoughts and desires, and conveys

* Mat. 25, 46.

to you the grace or blessing of God, to enable you to do all his will.

You next say, that you believe in the *Holy Catholick Church*: now the word *Catholick* means *universal* or *entire*, and the word *Church* here means the *whole body of christians throughout the world*. By this article, therefore, you must believe, that ever since the first preaching of the gospel, there always have been, and shall continue to be to the end of the world, great numbers of faithful people, who call themselves christians, and profess the true faith of Christ. And all these, however they be scattered over different parts of the world, may be included under one name, *the Holy Catholick Church*.

The Communion of Saints properly follows the *holy Catholick Church*; the latter, meaning the whole body of christians in general; the former, each individual or single member of the church. The word *Saints* signifies *holy*, and *Communion* signifies *partaking of any thing, or having a fellowship with it*: so that when you say, you believe in the *Communion of Saints*, you mean, that all Christians have a kind of fellowship or communion with one another, having the same God and Father, the same blessed Redeemer, the same Holy Spirit and Sanctifier, the same word

and sacraments, and expecting the same glorious reward hereafter, even the salvation of their souls.

THE next article in the creed is, the *forgiveness of sins*: and it is a very important one; as our hopes of salvation depend upon it. You are therefore to believe, that although your nature is corrupt and sinful, and you are too apt to break the commands of God; yet that God is so gracious as to pardon all your sins, for the sake of his son Jesus Christ. And moreover, if you are so unhappy as to continue to offend him, that he will not fail to forgive you, upon your sincere repentance and amendment.

THE next article to the forgiveness of sins, is the *resurrection of the body*; concerning which, you must believe, that when Christ comes to judgement your body will be raised from the dead, and will be again united to your soul, in order that you may receive the reward or punishment of your past life.

THE last article is, the *life everlasting*; that is, the eternal and unchangeable state of glory, and happiness, which our blessed Lord has purchased for us in Heaven, and which all those shall be sure to enjoy, who sincerely believe in him,

him; and earnestly endeavor to obey the commands of God.

AT the end of the creed, the word *amen* is added, which signifies *surely, or verily, so be it, or be it so*; as much as to say, that you heartily and entirely believe all those articles; which you have just repeated.

THE catechism now proceeds to inquire, *what dost thou chiefly learn in these articles of thy belief?* What are the principal things which the creed teaches you?—Your answer is, *First I learn to believe in God the Father, who hath made me, and all the world: Secondly, in God the Son, who hath redeemed me and all mankind: Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect, that is, the chosen, people of God. This is a short account of what the creed chiefly contains: I have so fully explained that to you, that you cannot help understanding this last answer, if you read it carefully and attentively.*

HAVING considered two of those things, which were promised in your name; that is, what you should renounce, and what you should believe; the third thing is, what you should do.—You said that your godfathers and godmothers did promise for you, that you should keep God's commandments: as therefore you are bound to perform what they

promised, and to obey these commandments, it is highly necessary that you should know, where they are, and what is the number of them : *tell me then how many there be.*—You answer, *ten* ; meaning those ten particular laws, which God gave to the Jews ; and which do not only concern *them*, like the rest of their laws and statutes ; but which relate to all mankind ; and are therefore always called *the commandments.*—You are next asked, *which be they ?* that is, you must repeat these commandments, and give an account, what they are, and when they were given. They are *the same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.* These are the same laws and commandments, which are written in the twentieth chapter of the book of Exodus, and were given to the Jews, at the time when God had just delivered them from the bondage or slavery, which they had long endured in Egypt, and had made himself known to them by the name of, *the Lord their God.*

THE first commandment is, *Thou shalt have none other Gods but me.*—The nations, that surrounded the Jews, were guilty of worshipping a variety of false Gods : this commandment therefore was given to the Jews, in order to prevent their

their following so wicked an example; and to confine them to the worship of the one true God only. We christians can hardly be guilty of breaking this law, by having more Gods than one; but we must be careful to love him above all things, and not to set our hearts so much upon any of his creatures, as to prefer *them* to himself.

BUT we must not only abstain from the worship of false Gods, we are also forbidden to make any likeness of the true God: for the second commandment expressly says, *Thou shalt not make to thyself any graven image, nor the likeness of any thing, that is in Heaven above, or in the earth beneath, or in the water under the earth.*—At the time when this law was given, mankind were greatly corrupted by idolatry, that is, the worship of idols or images: but as God is a pure spirit, and cannot be represented by any bodily shape, we are commanded not to make any *graven image*, or fancied representation of him; whether it be the likeness of any thing that we may suppose to be in Heaven, or that we have seen on the earth, or in the water: much less must we think of kneeling to them, or of paying them divine honors: *thou shalt not bow down to them nor worship them.* The reason of this is given in the following words; *for I the Lord thy God am*

am a jealous God; jealous of having that honor bestowed upon any other, that is due unto me only: so that I frequently *visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate me.* God declares, that the punishment of those who are so wicked as to hate him by practising idolatry, shall reach even to their children and descendants through several generations: and indeed, we often see, that children and grandchildren *do* suffer very grievously in many respects, for the sins of their parents. But though God is obliged to punish wickedness, he is much more inclined to reward the good; and therefore he adds, that he will *shew mercy unto thousands in them that love him and keep his commandments.* He will bless them, and their children after them, who love him and keep his laws; he will be merciful to them in this life and in the next, even to all eternity.

The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*—To take God's name in vain means, either to swear falsely by his name, or to make use of it lightly and without due respect in common discourse: all profane cursing and swearing is therefore positively forbidden; and God declares, that he will not *hold them guiltless* that

that do it; that is, he will look upon them as guilty of a very grievous sin.

IN the fourth commandment, we are ordered, to *remember to keep holy the sabbath-day, or the day of rest*, for that is the meaning of the word *sabbath*. Six days in the week we are allowed to labor, and to do all that we have to do, all our business of every kind: but the seventh day is the *sabbath of the Lord our God*, the day which he has appointed to be kept holy and free from labor. In it therefore we are to do no manner of work, nothing but what is absolutely necessary; neither we ourselves, our children, servants, or cattle, nor the stranger that is within our gates, that is, any other person who happens to live with us. Towards the end of the commandment, God is pleased to give the reason why he ordained a rest from labor every seventh day: *for in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested the seventh day*. The Almighty, who with the same ease could have formed every thing in a moment, was pleased to employ six days in the wonderful work of the creation; in *making the heavens and the earth, and the sea and all that in them is*; that is, every created thing of every kind that is contained in them: and he rested the seventh day; which does not mean, that God could want to rest, but that he

he ceased or left off what he had been doing. *Wherefore the Lord blessed the seventh day and hallowed it:* upon this account therefore, that the great blessing of creation might be for ever kept in remembrance, *he blessed the seventh day and hallowed it*, that is, he separated it from other days, and made it holy. Nothing therefore can be plainer, than that it is our duty to keep this day holy, and to employ it chiefly in worshipping and praising God. I must just inform you, that christians have always kept the sabbath on the *first* day of the week instead of the *seventh*, because on the *first* day, our Saviour rose again from the dead; which was a much greater blessing to *us*, than even the creation itself.

WE read in the book of Exodus, that God gave the commandments to Moses, written upon two tables of stone; one of the tables being supposed to contain the four first commandments, which relate to our duty to God; the other containing the six last commandments, which shew us our duty to our neighbor.

WE have considered the four first, and are now to go on to the second table, which begins with the fifth commandment, *honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*—By this

this commandment we are strictly bound to love, and respect our parents, and if they are in necessity, to endeavour to support them to the best of our power. And surely we cannot do less, considering the great care and tenderness they shewed to us, during our helpless state of infancy and childhood. But besides our natural parents, we are taught by this commandment, to shew due honor and respect to all our superiors, those who are placed above us in life: whether they be governors, to rule over us; instructors, to teach us our duty; masters and mistresses, whom we are to serve; or persons, whose age and knowledge are much greater than our own. God was pleased to add a promise to this commandment, *that thy days may be long in the land which the Lord thy God giveth thee.* This promise of length of days, or long life, relates in the first place to the children of Israel, who, at the time this law was given, were just going to take possession of the promised land, which the Lord their God gave them. As to *us Christians*, if we obey God's laws, and this commandment in particular, we may be assured that it will procure us God's blessing and abundant happiness, while we live; but even if that should not be the case, the blessing of eternal life belongs to those, who love God and keep his commandments.

THE sixth commandment is, *Thou shalt do no murder.*—This commandment strictly forbids us, by any unlawful means to take away a person's life: we are therefore bound by it, not to injure our neighbour in any respect, by indulging a spirit of envy, malice, or revenge against him; or to be guilty of any act, which, by degrees, may end in the shortening of his life. And if we must not injure our neighbour, it is surely our duty to do him all the good we can, by being kind and tender-hearted to one another, charitable to those who want our assistance; by being meek and patient, humble and inoffensive towards all men.

THE seventh commandment is, *thou shalt not commit adultery.*—Adultery is that crime, which a married person is guilty of, who breaks the marriage-vow by a sinful connexion with any other person. Whoever commits it, besides offending against the positive law of God, injures his own character, does great mischief to his family, and makes another person partaker of his crime. Besides the sin of adultery properly so called, fornication and all uncleanness are forbidden by this commandment: and our duty is, to be sober and chaste, and to restrain our wandering thoughts and desires, lest they should lead us to the commission of this sin. Young men and women should be very watchful over their
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passions, and strictly guard against the first approaches of vice; for the loss of their virtue will not only injure their character, but if once they leave the path of decency and order, they will, too probably, be led on from one step to another, till they involve themselves in misery and ruin.

THE eighth commandment is, *Thou shalt not steal.*—By this we are forbidden to take any thing that belongs to another person, whether the value of it be small or great, or whether the means we use to get it, be open violence, secret theft, or deceit and fraud. On the contrary, we are hereby required to be strictly just and honest in all our dealings, and never to do to another, what we would wish might not be done to us.

By the ninth commandment we are forbidden to bear false witness against our neighbour; that is, we must not bring false evidence or testimony against any one in a court of justice: neither must we be guilty of spreading false and slanderous reports against him, whether it be done with the intent of injuring his character, or merely out of wanton sport and pastime.

THE tenth commandment is, *thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid,*

nor his ox, nor his ass, nor any thing that is his.—The former commandments, relating to our neighbour, forbid us to injure him in any degree, either in respect to his life, his family, his property, or his character; and are intended to hinder us from doing any wicked actions: this last commandment is meant to check and restrain our very thoughts, and desires, so that we should not *covet*, that is, eagerly long for, or desire, any thing that belongs to our neighbour; neither his house nor his wife, neither his servants nor his cattle; *nor any thing that is his*, nothing whatever that belongs to him. Now the reason of this commandment is plain: for if we were left at liberty to indulge our covetous wishes and desires as much as we pleased, we should quickly be hurried on to sinful actions: whereas the Almighty, by strictly commanding us to curb and restrain our thoughts and wishes, kindly checks our inclination to sin at the first beginning. It is our duty therefore to be always upon our guard, to watch the first motions of our hearts, and in respect to this and all the other commandments, to beseech God to *have mercy upon us, and incline our hearts to keep his laws.*

THE next question in the catechism is, *what dost thou chiefly learn by these commandments?* What are the principal things which they teach you

you to praise or to avoid?—You answer, *I learn two things, my duty towards God, and my duty towards my neighbour.* All the duties contained in the commandments relate either to God or to our neighbour. In going through the commandments, I have already explained the chief things contained in the two next answers, which will, nevertheless, require some farther explanation.

You are asked, *what is thy duty towards God?* The answer is, *my duty towards God is, to believe in him, as the creator and wise governor of the world:—to fear him, as the avenger of all wickedness, and therefore to be careful never to offend him:—to love him with all my mind, with all my soul, and with all my strength; that is, to let your love to him take place of your love to every thing else, and to employ your whole faculties of soul and body, in shewing every instance of that love in your power:—to worship him, by constantly praying to him for every thing you want:—to give him thanks, for all the blessings he is every day bestowing upon you:—to put my whole trust in him, as in one, who is infinitely more able and more willing to assist you, than any person in this world can ever be:—to call upon him for his gracious assistance, both in the hour of temptation, and in the time of distress:—to*

honor his holy name and his word, to reverence him and every thing related to his service, especially the holy scriptures, which contain his word and his will:—and to serve him truly all the days of my life; heartily and sincerely to serve God and obey his laws, during the whole course of your life.

THESE are the principal parts of your duty to God, and contain the substance of the four first commandments, or the first table of the law.

THE next question is, *what is thy duty towards thy neighbour?*—To understand this, you must remember, that the word *neighbour* does not mean only those who live near you, but every person with whom you can have any concern in any of the duties of life. First then, *your duty towards your neighbour is to love him as yourself, and to do to all men as you would they should do unto you.* As all mankind may in some respects be looked upon as brethren, being descended from the same common parent, and redeemed by the same Lord and Saviour; you are to endeavour to love others in the same manner as you love yourself; and you must do to them just the same, as you could wish they should do to you, if you were in their place, and they were in yours. This is called the *golden rule*, and indeed, it well serves

serves to be written in letters of gold: if you learn to practise it, you will be sure to be happy yourself, and to make others so likewise.—You are also *to love, honor, and succour your father and mother*; to shew them every degree of kindness, and respect, and to *assist* them when they want it, for that is the meaning of the word *succour*.—*To honor and obey the King, and all that are put in authority under him*: to respect and submit to him as your lawful governor, and to obey those magistrates and officers, whom he has appointed to execute the laws.—*To submit yourself to all your governors, teachers, spiritual pastors and masters*: It is your particular duty, while you are young, to follow the orders and directions of those, whose business it is to guide your youth, and to teach you your duty; whether they be your *spiritual pastors*, that is, the clergy, who are to instruct you in religion; or any other *masters*, who are to teach you whatever else it be necessary for you to learn.—*To order yourself lowly and reverently to all your betters*: you must behave in a decent, humble manner to all who are placed in a higher rank and station than yourself, as well as to those, whose knowledge and abilities set them above you.—*To hurt nobody by word or deed*: you must never injure any person, either by speaking ill of them, or by doing harm to them in any kind of way whatever.—*To be true and just in all*
your

your dealings : whatever business or dealings you have with other people, you must strictly follow the rules of truth, justice, and honesty ; and scorn to cheat or impose upon them.—*To bear no malice nor hatred in your heart* : if you have a dispute or quarrel with any one, you must banish from your heart all secret hatred or malice against them, being ever ready to forgive others, as you hope to be forgiven by God.—*To keep your hands from picking and stealing, and your tongue from evil speaking, lying, and slandering* : you must upon no account take away any thing that belongs to another, how little soever the value of it may be, either by openly robbing him of his property, or by privately stealing it from him. And you must also so govern your words, as never to speak evil of your neighbour, nor say any thing that is not true, nor raise or spread any slanderous reports against him.—*To keep your body in temperance, soberness, and chastity* : in respect to yourself, you must keep your natural appetites in due subjection, and never transgress the rules of temperance, either by eating too much, by drinking to excess, or by indulging any impure and sinful desires.—*Not to covet nor desire other men's goods, but to learn and labour truly to get your own living, and to do your duty in that state of life, into which it shall please God to call you.* Lastly,
in

order to keep yourself truly honest and contented, you must not indulge any wish or desire of possessing what belongs to another person: if you are in a low station of life, you must early learn to be diligent and industrious, that you may be able to maintain yourself, and those belonging to you: and in whatever station it shall please God to place you, whether high or low, rich or poor, you must resolve to do your duty in that state to the utmost of your power.

THESE are the chief points of your duty to your neighbour as well as to yourself, and contain the substance of the six last commandments, or the second table of the law.

AFTER the commandments, and the explanation of them with respect to our duty to God and our neighbour, the Catechism goes on in these words: *My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer.* That is to say, in other words; we are so apt to fall into sin, and so unable of ourselves to observe and practice the laws of God; that it is necessary for us to beg his help, and the gracious assistance of his holy spirit; which he has promised

mised to give us, if we diligently and earnestly ask it of him in prayer. Now our Saviour himself has taught us a prayer, which is therefore called *the Lord's prayer*, and is a model or pattern for us to follow in our devotions. The answer, following the Lord's prayer, contains an explanation of some parts of it; but before I consider *that*, I shall explain the words of the prayer itself.

Our Father which art in Heaven:—God Almighty, who dwells in *Heaven*, allows us sinful creatures to address him by the tender name of *Father*; because he not only created us, but constantly supports and protects us, and has adopted, or made us his children through Jesus Christ.—In the first place, we pray that *his name may be hallowed*; that is, that all due honor and glory may be paid to him by us and all mankind; and that we may shew a proper respect and reverence to every thing that belongs to him and his service; his word, his laws, his church, and his ministers.—*Thy kingdom come*:—The kingdom of God means, either his kingdom of grace here, or his kingdom of glory hereafter: we pray therefore that his power may be established by the increase of true religion in this world; and that he would hasten his *coming* to reward his faithful servants in the next.—*Thy will be done in earth*

as it is in Heaven:—the will of God is made known by his word; we frail, imperfect creatures are not able completely to fulfil it, but we ought to pray and endeavour to do it, and therein to imitate the blessed angels in Heaven, * *who do his pleasure and hearken unto the voice of his word*.—*Give us this day our daily bread*:—the word *bread*, here, means all the necessaries of life; and as we depend upon the bounty of God for our daily support, so ought we every day to put up our prayers to him for a continuance of it, and humbly to beg his assistance for the supply of our wants, both spiritual and temporal.—*And forgive us our trespasses as we forgive them that trespass against us*:—sinners as we are, we stand in continual need of God's pardon of our sins, nor can we expect that he should forgive us, unless we forgive the trespasses or faults of others, committed against us; and we should always remember, that in these very words we beg his forgiveness, only upon condition of *our* forgiving *others*.—*And lead us not into temptation*:—we are placed here in a state of trial, and must be constantly upon our guard against the variety of temptations which attack us: when we pray God *not to lead us into temptation*, we mean that he would be pleased not to place us in situations dangerous to our virtue, nor suffer us to be

* Psalm ciii. 20, 21.

tempted above what we are able to bear : and we may depend upon it, that whenever we do our utmost to resist any temptation, God will always strengthen us by his grace and holy spirit, so as to enable us to overcome it.—*But deliver us from evil*:—the word *evil*, here, means either the evil of sin, or any calamity or misfortune, to which we are subject, and from which we pray God to defend and deliver us : or it may mean *the evil one*, that is, the *Devil*, from whose malice and wicked attacks we constantly need God's deliverance and assistance.—*For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*—These words are a proper conclusion of this divine prayer ; and they contain an acknowledgement of the glorious perfections of Almighty God, whose *kingdom* ruleth over all, to whose *power* all things are in subjection, and whose *glory* we must all endeavour to promote by our obedience here, that we may be counted worthy to praise him to all eternity, even for ever and ever. The word *amen*, I told you, signifies *surely* or *verily*, *so be it*, or *be it so*, and means that we heartily wish and desire what we pray for.—Let me observe one thing to you : as you was taught this prayer when you was very young, and before you could understand the meaning of it ; now you *do* understand it, you must never repeat this or any other prayer without proper atten-

CHURCH CATECHISM EXPLAINED.

attention ; that the thoughts of your heart may keep pace with the motion of your lips ; and so God will give a blessing to your prayers.

AFTER the Lord's prayer in the catechism, there follows a kind of explanation of some parts of it. I have so fully explained the prayer itself, that I need only point out to you the words in this explanation, which relate to the several parts of the prayer. The question is, *what desirest thou of God in this prayer?* What are the things which you particularly beg of God when you say this prayer?—*I desire my Lord God our Heavenly Father—OUR FATHER WHICH ART IN HEAVEN—who is the giver of all goodness; from whom we receive all the good things that we enjoy:—to send his grace unto me and to all people; that he would be graciously pleased so to dispose the hearts of us all; that we may worship him, serve him, and obey him, as we ought to do:—that his name may be hallowed, that his kingdom may come, and his will be done in earth, as perfectly as it is done in Heaven.—And I pray unto God, that he will send us all things that be needful both for our souls and bodies:—that he will give us this day our daily bread.—And that he will be merciful unto us, and forgive us our sins:—forgive us our trespasses as we forgive them that trespass against us.—And that it will please him to save and defend us in all dangers*

ghostly and bodily :—that he will not lead us into temptations, but will be pleased to protect us from them ; whether they be bodily, that is, suited to the natural appetites and desires of our bodies ; or ghostly, that is, spiritual, such as assault and hurt the soul.—And that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death :—that he will deliver us from evil of every kind ; both from the evil of sin, and the evil of our ghostly or spiritual enemy the Devil ; and from the greatest of all evils, from everlasting death, the eternal punishment of soul and body in hell. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ : for the obtaining of all those blessings and the avoiding of all these dangers, I depend entirely upon the merciful goodness of Almighty God, through the merits of our blessed Saviour and Redeemer. And therefore I say Amen : so be it : upon which account, I give my hearty assent to all that I have prayed for, and earnestly beg of God that it may be so.

It has been often observed, that this answer is more difficult both to learn and to understand, than any other in the catechism : it would be much easier, if it were compared with the Lord's prayer, and pointed out to children, merely as an explanation of the several petitions contained in that prayer.

You

You are now come to the last part of the catechism, which relates to the sacraments: and the first question is, *How many sacraments hath Christ ordained in his church?* How many has he appointed, which he requires all his followers and the members of his church to partake of?—*Two only, as generally necessary to salvation; that is to say, baptism, and the supper of the Lord.* He has appointed only two, as commonly necessary to the salvation of all men; namely, baptism, and the Lord's Supper, or the Holy Communion.

What meanest thou by this word Sacrament?—*I mean an outward and visible sign of an inward and spiritual grace given unto us.* A sacrament is a sacred and solemn engagement, by which God is pleased to bestow a blessing upon us, and we strictly bind ourselves to our duty to him: a sacrament must also consist of two parts, *an outward and visible sign*, a plain outward mark or token, (such as water in baptism, and bread and wine in the Lord's supper) *and an inward and spiritual grace given unto us*, a spiritual grace and blessing bestowed by God upon our souls.

It is also necessary that a sacrament be *ordained*, or appointed by *Christ himself*, as baptism and the Lord's supper undoubtedly were; and they are *a means by which we receive the same*;

that is, it is by means of the sacraments that we receive this *same* grace and blessing from God: and they are a *pledge to assure us thereof*; the sacraments are a sure mark and token, or a kind of earnest, that we shall not fail to receive God's grace.

How many parts are there in a sacrament?—Two: the outward visible sign, which we see and perceive with our outward senses; and the inward and spiritual grace, which cleanses and nourishes the soul.

What is the outward and visible sign, or form, in baptism?—The outward sign of this sacrament is pure water, wherein the person is baptized; and the form of words made use of at the time of baptism is, in the name of the Father, and of the Son, and of the Holy Ghost; these being the very words which our Saviour appointed to be used, and which imply our being hereby devoted to the service of the Holy Trinity.

What is the inward and spiritual grace?—If water is the outward part of the sacrament of baptism, what is the inward grace or blessing, which it conveys to us?—It does indeed convey to us a blessing of the greatest value, even a death unto sin, and a new birth unto righteousness: when

we are baptized, we become, as it were, dead to sin, being resolved to be no longer servants to it : and thus we are born again, as it were, and bind ourselves to be the servants of righteousness.—

For being by nature born in sin, and the children of wrath, our very nature being corrupt, and exposing us to the anger and punishment of God ; we are hereby made the children of grace ; by means of baptism we are restored to God's favor, and are put into a way of obtaining eternal life and happiness.

What is required of persons to be baptized?—

As therefore baptism conveys to us so great a blessing, and is so necessary for all persons ; what is required of those who intend to be baptized?—

Repentance, whereby they forsake sin ; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament. The two chief things, in order to qualify or fit us for baptism, are *repentance* and *faith* : *repentance*, by which we forsake our sins and resolve to amend our lives ; and *faith*, by which we believe, and fully trust in, those promises of pardon and salvation, which God has made to the due performance of this sacrament.

Why then are infants baptized, when by reason of their tender age they cannot perform them?—If

repentance and faith are so necessary to fit us for baptism, what is the reason that infants are permitted to be baptized; when, upon account of their early years, they are neither capable of performing the promises that are required of them, nor of understanding any thing about them?—*Because they promise them both by their sureties; they promise both repentance and faith by their sureties or securities, namely, their godfathers and godmothers; who are securities to the church for the children's future performance of this promise.—Which promise, when they come to age, themselves are bound to perform.* They themselves are fully bound and obliged to perform this promise, when they are of a proper age to understand the nature and obligations of it.

I MUST here observe two things to you; first, that godfathers and godmothers, who make this solemn promise in the name of children, must take all the care in their power to see that they perform it; so that if the parents are unable, or neglect to do *their* duty, the godfathers and godmothers are obliged to instruct the children in the important duties of a Christian.

SECONDLY, you yourself must never forget the strong obligations you are under to observe this solemn promise, which was made in your name;
you

you must resolve to avoid every sin, and to practise every duty: and when you are of a proper age, you will be brought to the Bishop for Confirmation, when you must take this promise upon yourself; and he will *confirm* you in all your good resolutions, and will beg of God to send his blessing upon you.

So much for the sacrament of baptism: the next question is, *Why was the sacrament of the Lord's Supper ordained?*—For what purpose did our Saviour command us to celebrate the holy communion?—*For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.* The Lord's Supper was appointed, that we might be constantly put in mind of the death of our blessed Lord; who, like a pure unspotted lamb upon the altar, was sacrificed for us: and that we might continually remember those precious benefits of pardon and salvation, which we receive *thereby*, that is, by his death.

What is the outward part or sign of the Lord's Supper?—As a sacrament consists of two parts, the one outward and visible, the other inward and spiritual, what is the outward part in the holy communion?—*Bread and wine which the Lord hath commanded to be received.* As water is the outward part in baptism, so bread and wine
are

are the outward part, which we see and perceive with our outward senses, in the Lord's supper : and these two, our Lord has commanded all faithful Christians to partake of, in remembrance of his death ; when his body was broken, as bread is ; and his blood was spilt, like wine.

What is the inward part, or the thing signified, and represented by the outward part?—The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. The bread and wine represent the body and blood of Christ, *which are verily and indeed taken and received*; that is, which body and blood are eaten and drunk in a spiritual manner by those persons, who partake of this holy sacrament with faith. The bread and wine cannot actually be changed into the very body and blood of Christ ; it is faith and devotion which give *them* the efficacy, and convey to *us* the benefits, of his real body and blood.

What are the benefits, whereof we are partakers thereby?—What are the peculiar benefits and advantages, which are conveyed to us by this sacrament?—The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine. In the same manner as bread and wine are a proper food and nourishment

ment for the body, to strengthen it for labor, and to refresh it when it is weary; so the body and blood of Christ become, to the worthy receiver of them, the strength and refreshment of his soul; assuring him of the pardon of his sins, and enabling him to continue stedfast in the practice of his duty.

What is required of them who come to the Lord's Supper?—How are those persons to prepare themselves, who wish to receive the holy communion, and to partake of these valuable benefits?—To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and to be in charity with all men. First then, they, who come to the Lord's Supper, must *examine themselves whether they repent them truly of their former sins*; they must look back into their past lives, sincerely repent and be heartily sorry for all their former sins, and beg God's pardon and forgiveness of them.—Secondly, they must *stedfastly purpose to lead a new life*; they must resolve, not only to forsake their former sins, but to enter upon a new course of life, and to do the whole of their duty to the best of their power.—Thirdly, they must *have a lively faith in God's mercy through Christ*: having earnestly

neſtly begged the forgivenefs of God, they muſt fully truſt in his mercy for it ; entirely believing, that he will pardon all their fins for the ſake of our bleſſed redeemer.—Fourthly, *with a thankful remembrance of his death* : this was the particular deſign of our Saviour, when he ſaid theſe words, *do this in remembrance of me* : they therefore, who come to the Lord's Supper, muſt liſt up their hearts with all the gratitude they are capable of, and be truly thankful for the bitter death and ſufferings, which the Son of God endured for their ſakes.—Laſtly, *they muſt be in charity with all men* : this is at all times one of the principal duties of Chriſtians ; but when they approach the Lord's table, to celebrate his great love to men, they muſt lay aſide all malice and ill-will ; their hearts muſt be full of love and charity to all men, and they muſt reſolve to do to others, whatſoever they would that men ſhould do to them.

THESE five qualifications are neceſſary to make a worthy receiver ; nor indeed can any man be a good Chriſtian, who does not live in the conſtant practice of them : for, after all, the beſt preparation for the holy communion, is a good life ; and they, who lead ſuch a life, are fit to receive it without any warning : and it is highly proper that young people, who are well diſpoſed and have
been

been taught their duty, should be brought early to this holy sacrament; as it will be the best means of confirming their good resolutions, and of keeping them in a constant habit of piety and virtue.

I HAVE now gone through the whole of the Church Catechism, and have endeavoured to explain it to you in the simplest and plainest words I could find: if you seriously attend to it, it will be a means of enabling you to understand your duty: but remember, that knowledge is a vain thing, unless we *practise* what we know. You are of an age in some measure to distinguish good from evil; to chuse the one, and to refuse the other: you will quickly go out into the world, where temptations will constantly assault you, and wicked examples will be ready to seduce you: to prevent these evils, you must earnestly resolve to do God's will in every thing, you must daily pray to him for his grace and assistance: in one word, you must **fear God, and keep his commandments, for that is the whole duty of man.*

● Eccles. xii. 13.

A S H O R T

A S H O R T
A D D R E S S
O N
C O N F I R M A T I O N.

MY YOUNG FRIEND,

IN the instructions I am going to give you with respect to Confirmation, I shall follow the same rule I have done in the Catechism; namely, to express myself in the plainest and clearest words I can find: and as the subject is of great importance to your comfort and happiness in this life and in the next, I must beg of you to attend to it as seriously as you can.

You have been often told, that when you was baptized or christened, you entered into a covenant or agreement with God; wherein God, on his part, promised, by the mouth of his minister, certain blessings and privileges; and you, on your part, promised certain duties. Now as, at that time, you was a mere infant, and incapable either of thinking or speaking; your friends kindly undertook

dertook this covenant in your behalf and in your stead, and promised in your name, that you should faithfully fulfil every part of it.

THE time is now come, when, from your age and the instructions that have been given you, you must be able, in some measure, to understand the nature of this agreement, and the obligations you are under to take it, from henceforward, upon yourself. For this purpose, it will be proper for you to consider two things : First, what were the promises which your godfathers and godmothers made in your name ; and secondly, whether you have hitherto performed these promises.

As to the things which were promised in your name, your catechism informs you, that they did promise and vow three things : First, that you should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that you should believe all the articles of the Christian faith. And Thirdly, that you should keep God's holy will and commandments, and walk in the same all the days of your life. In other words they promised, that you should renounce or forsake whatever God forbids, that you should believe what he requires, and obey what he commands.

50 ADDRESS ON CONFIRMATION.

This contains the whole of a Christian's duty; and as you are now called upon to renew your Christian engagements, and henceforth to lead your life in a truly Christian manner, you must examine your heart and conscience, whether you have, to the best of your power, performed these promises, made in your name: and if in any respect you have neglected your duty, or of whatever faults you may have been guilty; you must heartily repent of them, humbly beg God's pardon, and firmly resolve to amend your life for the future.

IF therefore you have ever entertained unworthy thoughts of God, or have taken his name in vain, by using it in common discourse, or by profanely cursing and swearing—if you have ever neglected to keep holy the sabbath-day, either by playing, or improper amusements, or by not going constantly to Church, as you always ought to do both morning and evening—if you have ever been disobedient to your parents, masters, or mistresses, and have not shewn that respect and submission to their authority which they have a right to require—if you have ever done any harm to your neighbour, either by injuring his person, or by slandering his reputation and character—if you have ever been guilty of drunkenness, or of any indecencies, either in thought,
word,

word, or deed; and have in any degree transgressed that purity and chastity, which is required of every Christian—if you have ever defrauded or cheated another, though it be but of the merest trifle; or have allowed yourself to steal and pilfer, though it be but a bundle of wood—if you have ever indulged any malice or hatred in your heart, or have neglected to shew that kindness and forbearance to others, which you expect, and are entitled to from them—if in any of these instances, or in any others, you are conscious of having offended, let me beseech you to repent of it from the bottom of your heart, to make firm resolutions of future amendment, and heartily to pray for God's assistance to enable you to go on in a truly Christian course.

FROM this time you will be more strictly accountable to God for every part of your behavior; and however your parents, or your godfathers and godmothers may have neglected to instruct you, (as they were bound to do to the utmost of their power,) you must henceforth be accountable for yourself.—For consider the solemn declaration which you make before the Bishop at the time of your confirmation; when you declare that you do, *in the presence of God and of the congregation, renew the solemn promise and vow that was made in your name at*

your baptism; acknowledging yourself bound to believe and to do all those things, which your godfathers and godmothers then undertook for you. What a mockery then would it be of God, if, after making so solemn a promise, you should neglect and despise it ! If, having dedicated yourself afresh to God, you should forsake his service, and give up yourself to do the works of the Devil ! I hope and trust, you will never make so sad an end of so hopeful a beginning.

BUT let me caution you to beware of thinking, that confirmation is a trifling thing, and that merely being of such an age will qualify you to obtain the benefits of it, or that a thoughtless attendance upon the Bishop will alone be sufficient for that purpose. No—if you are indeed desirous of receiving benefit from it, you must be serious and hearty in your resolutions to forsake every sin of every kind, and to lead your life as becomes those, who have solemnly promised obedience to the gospel.

THE setting out well in-life is a thing of very great importance ; more so perhaps than you may imagine ; for we are all strangely guided by custom and habit, and are very apt to go on as we begin. If therefore you lay hold of this opportunity to consider what the being a Christian requires

requires of you, and can once accustom your mind to follow the plain rules of religion and honesty ; do not doubt that God will prosper your endeavors, and enable you to continue his faithful servant : and then you will not fail to be happy both here and hereafter ; for godliness hath the promises of this life, as well as of that which is to come.

BUT if, on the other hand, instead of improving this precious opportunity, you look upon Confirmation as a mere matter of form, and the moment you are returned home, you forget all your good vows and promises ; sin and wickedness will quickly get the better of you, you will continually go on from bad to worse, till at last you are unable even to repent. And do not imagine that your ignorance will prove an excuse for your wickedness ; for though more is required of those, who have a larger share of knowledge and greater opportunities of improvement ; yet none can be ignorant of the plain rules of a Christian's duty, unless they shut their eyes and wilfully harden their hearts.

SUCH being the happy consequences of performing your duty, and the danger of neglecting it being so great ; I hope you will not hesitate which course to pursue. And in order to keep

you steady in your present good resolutions, I would advise you frequently to call to mind the promises which were made for you at your baptism, and which from this time you must take upon yourself. Above all, when you are come to a proper understanding of your duty, be sure to prepare yourself for the Lord's Supper: a constant and devout attendance upon that sacrament, will contribute, more than any thing else, to strengthen your faith in our blessed Redeemer, and enable you to continue God's faithful servant to your life's end.



A PRAYER

*A PRAYER which may be used before or
after CONFIRMATION.*

O ALMIGHTY GOD, I humbly bless thy holy name for causing me to be instructed in my duty, and for inclining my heart to perform it. Grant that I may never forget the vows and resolutions which I have made, but that I may endeavor to serve thee more and more faithfully. To this end, guide me, I beseech thee, in the way wherein I should go; teach me to flee all youthful lusts; to avoid evil company, and to practise sincerely the duties of that station, wherein thou shalt be pleased to place me. Let me be sober and industrious, and willing to do good to others, as far as is in my power. All this I humbly beg, for the sake of our blessed Saviour and Redeemer, Jesus Christ.—Amen.

A Larger

*A Larger Form of P R A Y E R for a Young
Person.*

O ALMIGHTY GOD, I humbly bow my knees before thy Divine Majesty, under a deep sense of my own unworthiness, and of thy manifold and great mercies. Have mercy upon me, I beseech thee, and forgive me all my sins: give me grace to flee all youthful lusts, and to remember thee my Creator in the days of my youth. I am come into a world full of snares and temptations, O! do thou fill me with the knowledge and love of thy truth, that it may keep me from the ways that lead to destruction. Bless me, O Lord, in my learning and business, and deliver me from sloth and idleness, and ill company, and from all dangers both of body and soul. Shew me the way in which I should walk, whilst I am young, and grant that I may never depart from it. Bless to me, I pray thee, whatever good instructions have at any time been given me; help me carefully to remember them, and seriously to practise them, that I may ever be growing in knowledge and in goodness. O Lord, I beseech thee, keep me from all malicious and reproachful language, from all lying and slandering, and from all unjust and deceitful actions.

Make

Make me to walk before thee in uprightness, faithfulness and honesty, knowing that I shall be accountable to thee at the last day for every action of my life. I thank thee, O gracious God, for all the blessings thou hast bestowed upon me, [particularly for preserving and refreshing me the night past; and as thou hast now brought me to the beginning of another day, give me grace to spend it to thy honor and glory *.]——And all these mercies and blessings which I ask for myself, I heartily desire for all my relations and friends, and for all mankind. Let it please thee to guide us all in this present life, and finally to admit us into thy heavenly kingdom, through the merits and for the sake of our blessed Saviour and Redeemer, Jesus Christ. Amen.

* *In the evening*—[particularly for the mercies of the day past; and now that I am going to rest, guard me, I beseech thee, from the dangers of this night.]

